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AMERICAN BAPTIST MISSIONARY UNION.

GERMANY.

LETTER OF MR. PARKER.

The following communication closes the interesting narrative of Mr. Parker's late tour abroad.

[Continued from page 133.]

An affecting retrospect—A reformation begun—
Leipsic.

At the close of my last letter I left the reader looking at brethren Oncken and Werner walking in open court near the office *du poste*, engaged in earnest consultation about the measures to be used in this region to give the gospel to the people. A strong desire had been expressed that Mr. Werner should remove from Bitterfeldt and open a place of worship in Leipsic or in Halle.

While these brethren were thus engaged as I stood apart from them, the profound stillness of the hour and the scenes which I had witnessed the day before hurried my mind back to the early part of the sixteenth century, when all this now indifferent population were in a state of earnest religious feeling. Only a few leagues distant, Luther had his residence, and many a time had he

proclaimed the same great truths where I had just heard them from our dear br. Oncken, but to which the people of this and other cities in this vicinity were at the moment strangers.

Now there was beginning a purer reformation by much humbler instrumentalities. Here now as at that time another Tetzl might sell indulgences to persons who would require only that the name of Luther should be substituted for that of the pope. The leaven of error which was left in the constitution of the church, that sprung up under the hand of the great reformer has well nigh displaced the truth with which it was mingled. As my mind was pondering the great lessons which these events inculcate at the earliest dawn of morning the diligence came in, and we were called to take our places.

Our way led us through a pleasantly undulating country, but we were too much exhausted to take notice of the interesting views which often presented themselves. We arrived at Leipsic before noon. Here we expected to meet Taulknitz. I had anticipated great pleasure from this interview.

He was not at this time in Leipsic, so we failed to meet him. Taulknitz is an eminent publisher in this great book mart for Germany and the world. He has embraced views which agree essentially with those held by baptists, but like many of his countrymen he is in religious things a theorist rather than a practical man.

A true disciple—Laborers needed.

After the failure in our endeavor to find Taulknitz, br. Oncken sought for and found an artist of whom he had heard as in an unsettled state of mind. After some search we found him, and a most interesting man he was. His soul seems fully imbued with the spirit of the gospel. He is heartily interested in every endeavor to extend the knowledge of pure religion. Most thoroughly disgusted with the cold formalism and philosophic infidelity of the state church he has no confidence in its power to furnish the people with the bread of life. He is quite capable of taking charge of a little company of disciples if the character of his mind were more practical. He seems to be waiting for some special interposition which shall bring out of the Lutheran church all those who have any piety and impel them to establish an evangelical communion, which shall at once gain access to all religious minds.

Had the brethren a man to spare for Leipsic who could open a chapel for worship and call together those who might sincerely love the Saviour and desire to follow him there would soon be a flourishing church there. The field in all that immediate region waits the reaper's hand. Where the bloody Moloch of war has in past time found so many victims the Prince of peace may now enlist many recruits. When all the persons whom br. O. had the purpose of visiting had been seen and he had done all he could for the Master, he visited the observatorium from the top of which there is a fine view of the surrounding country. From this position we overlooked the battle-field on which the French under Napoleon and Ney met the Allies. On

this field, and in and around the city about eighty thousand persons made their exit on that day, from time to eternity.

Halle—Interview with Prof. Tholuck.

The next place at which we proposed to make any considerable stop was Halle. There had recently come to reside in that city an officer of the Prussian army to whom the labors of our dear br. Stroube in Silesia had been greatly blessed. We reached H. late in the afternoon and immediately sought the residence of this officer. He was not at home. We went from this place to the house of Prof. Tholuck. We were informed he was at home, and after waiting a few moments he entered the room in a very careless undress. He met and welcomed Oncken with all the earnestness of fraternal Christian affection. They immediately entered into conversation in regard to the prosperity of the Christian enterprises in which O. was engaged. Dr. T. seemed much interested, and expressed great gratification on learning the success which had attended the labors of our baptist brethren in different parts of Germany and Prussia. He expressed great sorrow at the influence of the recent revolution on the state of religion generally. He said that as far as he knew the congregations were greatly diminished, and in many places almost broken up. The people seemed to have lost all interest in religious things and their sanctuaries were forsaken.

He assured us that he was fully convinced of the propriety of a union between the church and state, and more deeply impressed with its absolute necessity than ever before. The government were bound to furnish a religion for the people, he said. Then they could not do otherwise than direct the church, in some of its proceedings. It would by no means do to allow the people freedom to support religion or not to support it as they might choose. It could never be. The inquiry was made of him, if he knew how this matter was left in America and the

success which attended the arrangement? While he seemed quite well informed on this subject, the knowledge which he possessed made him nevertheless sceptical in regard to religious freedom and church independence. Like most men who hold their places under appointment of government he is predisposed to uphold the government in its politico-religious acts. As we arose to depart Dr. T. invited us to return to tea and spend the evening with him.

A first meeting—An evening at Dr. Tholuck's.

We again called at the house of the Prussian military officer and found him at home. He and Oncken had never met, but he had heard much of O. from Stroube and others. The officer was greatly rejoiced to see him. From this family we learned much of that excellent brother and his labors and persecutions in Silesia. This officer and his wife had become disciples of Jesus Christ through the influence of br. Stroube and were deeply interested in the prosperity of the cause of pure religion. They had not been baptized, but were ready to receive this seal and badge of discipleship when circumstances should favor it.

We passed the evening, agreeably to invitation, at Dr. Tholuck's. The time was spent in very free conversation. Mrs. Tholuck, a second wife, and connected with a noble family in the duchy of Weimar, was present. She is a very superior woman and an eminent Christian.

She had known little of the character or purposes of the German baptists. She frankly, but very courteously expressed her disapprobation of their object and the manner of their attaining it, to br. O. This drew them into an interesting conversation which continued for about two hours, in which he corrected the mistakes into which she had fallen, and explained to her more fully the nature of the church as the baptists understood it and the manner in which he and others were endeavoring to build up such a church among their countrymen.

Madame T. listened with the most earnest interest and seemed much gratified with the interview. Her prejudices were abated and she rejoiced at the success which had attended the labors of Oncken and his coadjutors. From her warm Christian heart there have, I doubt not, many earnest prayers gone out that the word of the Lord preached by them may have free course. When we left O. spoke of Madame T. with sincere Christian affection and of the interview with deep interest.

A work to be done at Halle—Erfert—The Martin Stift.

The officer referred to accompanied us to our hotel about two miles distant. On the way we learned from him that the influence of this evening's conversation had made him quite in earnest to take a position before the world as a baptist. He urged Oncken to come or send some one else to pass a month in Halle; his house should be opened for meetings and he would come forward at once and engage in the work of establishing and sustaining a church. This is a most promising field, and there cannot fail of being a rich harvest if it can be cultivated, which I am confident is before this time attempted by our brethren there.

The questions which distinguish the baptists have recently been up for discussion in some of the universities and some strong men adopt our sentiments most fully, but there is little to be expected from those men; for while they may without hesitation adopt the truth in theory they seem to be insensible of any obligation to conform their practice to it.

But this so far as relates to the Christian ordinance of baptism is perhaps not so peculiar to the Germans as a people as it is to all pedo-baptists. They admit as scholars that the new testament teaches that Jesus Christ was baptized in Jordan, and that the practice of the early Christians was to immerse believers in water, but they deny the obligation to administer this ordinance in the

same way, or in this respect to follow the example of our divine master.

From Halle we went to the city of *Erfert*. We did not expect to find any baptists here, but br. O. had a dear friend here, with whom he had spent some time in England, who was in charge of an Orphan asylum and Charity school. On reaching the city therefore we repaired at once to this place. It is called the *Martin Stift*, and is on the site of the old convent into which Luther entered as a monk. A part of the convent remains as it was at the time he occupied it. Here O. met a most ardently cordial reception from the director of the institution. He enters heartily into Oncken's feelings and is deeply interested in his movements, though a most decided Lutheran and pedo-baptist.

Luther—Relics and memorials.

At this place are gathered more relics and memorials of Luther than can be found in any other place in Germany. The pulpit in the chapel of the institution is made of the wood of the beachen tree under which he was when taken as a prisoner by John the wise. The sword which he wore on his person while he dwelt at the castle of the Wertburg as a knight, the Greek testament which he used in making his translation and the first editions of the tracts which he wrote against the corruptions of the Catholic church and papal power are deposited here in this desk. When we entered the cell where he was so deeply convinced of his sins, and where so often he had fallen on the floor in an agony of supplication, or enfeebled by protracted abstinence and severe penance for the purification of his soul, there seemed a sacredness in the place which awakened deep feeling. This dreary cell has been an ever memorable battle-field of truth and error for the mastery of a human soul, and here the powers of darkness waged a terrible warfare, to defend a strong hold of which they had gained possession; but the *old bible*, chained there in the chapel below, gave assurance that there was one mightier

than the strong man, who kept the castle of Luther's heart; to his care he committed himself.

These scenes were now for the first time visited by Oncken. He did not fail to feel a new impulse from the associations. The heart that should not be deeply moved and strongly impelled to great resolves and generous sacrifice, in the cause of Christ and the truth, in such a place, where so many sacred memories cluster, must be cold indeed and scarcely capable of religious emotion. But this is not the place to detain the reader with an account of men or institutions except as they are connected nearly or remotely with the cause in which the Missionary Union are engaged and the interests which they are endeavoring to advance in Germany.

Eisnach—Frankfort O'Main.

We left Erfert about 3 o'clock, and reached Eisnach that evening. The Wertburg, an old baronial castle about one thousand feet higher than the city, standing on the summit of a rocky and precipitous hill, is the place where Luther translated the bible. This was as others supposed his prison, but really it was his castle and refuge. It was in this place he made the translation of the scriptures which our dear br. Oncken has been so long engaged in circulating, and from which he has so often and so successfully inculcated the great doctrine of the reformation—justification by faith in the Lord Jesus Christ.

Our next stage was to Frankfort O'Main, distant about twenty-six hours in the diligence. We left E. about 9 o'clock in the evening. We reached F. the next night much exhausted, but were refreshed by a night's repose. Our dear br. O. seemed to improve on all the journey. On Saturday he visited a few brethren in the vicinity of Frankfort, and on Sabbath preached to them ready to depart the first of the week for Hesse.

Parting company for a time.

The time drew near when we were to separate from each other for a time, with

the hope of meeting on the first of September at the west Prussian association which was to meet at Bremen. After much conversation on the general interests of the German mission, and interchange of views on some points which had occupied our thoughts before, I separated from this dear brother with whom I had been for much of the time for nearly two months. We had passed through some of the most interesting scenes and visited some of the most important places in Europe in company. I had seen much of him at home and been with him in different and distant parts of the field which had been by the providence of God assigned to him. We had often bowed together at the family altar and often in our room when we were companions for the day and night. I felt a strong attachment to him as a Christian brother. While with him and we were engaged in the common cause of our divine Master together the unwelcome thought that I was a stranger in a strange land did not force itself upon me, but now to go out of a field of so much interest and promise and to part company with him I found to be not a little painful.

He went to the north and I to the south. He was visiting some scattered churches in Hesse on his way to Hamburg. I expected to pass through Switzerland and France and met him again the first of September in Bremen at the Western Association. Commending each other to the grace of God we separated as we hoped only for a season.

The Baptists in the South of Prussia.

In the south there are few baptists in any properly organized churches. Along up the Rhine in the neighborhood of Strasbourg and the province of Alsace, there are many persons, who are thoroughly baptist in sentiment; there are also many in the cantons of Basle and Zurich, but hitherto all efforts have failed to bring them into any proper organization or harmonious action. Were not all our most efficient German laborers required in fields already occupied this

region would yield a rich harvest to the culture of an experienced and able hand in a few years. There are strong views of great truths, mingled with feeble glimmerings of light on some important doctrines, or lying in fragments scattered in different cantons and departments.

I have hope the year 1850 will see something done toward collecting these fragments and giving them completeness and form. This will be the more difficult as some weak and unworthy men have attempted it within the last few years. They must I think depend on German baptists to do this work. The revolutions of '48-9, render this the more probable. The reasons will be obvious to those who have studied the character and purpose of European movements for the last two years.

The brethren in France.

I have already given an account of what I saw in France on my return from Switzerland, in different parts of that interesting field under the charge of br. Willard.

I should do violence to my feelings and injustice to the beloved brethren with whom I became acquainted in France, if I should close this account without speaking of them again. They are most laborious men. The fields which they occupy are increasing in promise every month. These men are under most efficient direction and are prepared to put forth all their power in the evangelization of that part of France. They are expecting persecution and are ready to meet it. They are to be the pioneers of a great work.

Let no Christian man grudge the amount given to the French mission, but rather seek to double the sum. No money is better invested. None will produce a larger income. Means to increase the number of laborers in this field are greatly needed. The Dep't de l' Aisne is to be pervaded with evangelical influence. Jesuits and infidels are to be disappointed. Who will aid in the work, by fervent prayer and liberal contributions?

The survey of the field pleasant.

The three months which I spent in looking over the missionary field which the Am. Bap. Miss. Union are attempting to cultivate, and in forming acquaintance with the men to whom they send a partial or entire support, are among the most pleasant of my life. The one desire which urged me forward amid the difficulties and discouragements, caused by that terrible pestilence, and by numerous revolutions, added to those which a foreigner always encounters among a strange people speaking an unknown tongue, was to make myself able to spread before my brethren at home a more like-life picture of the field and introduce them to a more familiar acquaintance with the men who were at work in it, that they might feel a deeper interest in the work itself and possess a fuller knowledge of some of its details.

If the endeavor to do this has been in a good measure successful, my purpose has been accomplished at home, and perhaps some encouragement has been given to those who are fainting with weariness in the field abroad.

I could have said much as an American, and much as a man of what I saw, but I preferred to speak of all as a servant of the Lord Jesus Christ, and a missionary Christian. Much more might have been said of some persons and places, but all these letters are perused by those of whom I have spoken.

If the eye of any whose names are mentioned in these letters should detect any inaccuracies of statement, they will attribute it to the disadvantageous circumstances under which notes were often taken, and the difficulty of transferring the idea from one country and language to another. My purpose has been to magnify the cause and to bring the men who are laboring to promote it, nearer to American Christians.

The laborers, all in France and Germany, I would most earnestly commend to the confidence and support of the churches in America. Read their journals, acquaint yourselves with the fields

of their labor, and seek for them the blessing of the God of missions,

“Till o’er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.”

LETTER OF MR. LEHMANN.

Churches and out-stations—Numerical increase.

Feb. 19, '50.—With respect to our church in Berlin I have not much to communicate that is more favorable than what was contained in my last quarterly letter. It had not pleased the Lord to give us increase at that time, on the contrary we were diminished by the exclusion of several and the loss of others by death. At the close of the year some desired fellowship with us whom we are now about to baptize, with others the date of whose conversion is still more recent. But a number of our churches in Prussia have enjoyed great blessings while the experience of several has been similar to that of our own church, which on the whole has had a clear increase of thirteen, more than we expected on account of the number of exclusions and deaths. The clear increase of all the churches in Prussia was one hundred and seventy nine and the number of members of our fifteen churches with fifty-four stations at the close of the year was one thousand and sixteen.

The church at Holzenberg most blessed.

The church at Holzenberg, a village in eastern Prussia has been most blessed; having been constituted within the last year and numbering at its close seventy members. Our dear brother Weist whom we sent out as a missionary at our own charges was the instrument in the work of grace at H. to which we have referred and the Lord continues to smile on his labors; and he is also honored by persecution. A very interesting letter from him was inserted at my request in the missionary paper which we have lately published, which I hope will be forwarded to you by our dear br. Oncken.

The church in Templin under the pastoral care of our dear br. Kemmity has had a very considerable increase and the tokens of the divine favor have been in some respects more signally manifest with reference to them than any other of our churches. Our dear brother has himself been sick for a length of time and his health continues feeble, but he does what he can and is I fear wearing himself out prematurely. Some serious trials in the church have been overruled for good, so that at present they enjoy peace and prosperity. The church have bought and fitted up a house of worship. The attendance at their meetings has since then been much increased much to the spite of one of the priests who is a very malignant man.

As to the church in Stettin they have had severe trials. A number have been excluded, but they have yet had an increase of fourteen and are of good courage as to the future.

New interests—Building of chapels.

Several new interests were begun during the year which are of some promise, such as Seehausen in the Altmark, where br. Altenstein sows with patience the good seed and not without some fruits. Br. Klinker labors in Silesia where there has been some increase, but a very unsettled spirit seems to prevail and our brother finds it necessary to oppose with earnestness old and rooted errors of the Lutheran system. He needs very much patience to maintain his post.

I regret that I have not received a report from br. Straube of Voigstorf and Breslau, who has also as I learn found trials and encouragements in connection with his work. And the same in general is true of other churches of ours not here named.

Our main business at present and that in which most of our churches are engaged is the building of chapels or meeting houses. We feel also greatly indebted to your Committee for the generous aid we have received during the last and present year. It has been much

for our encouragement and we have been thus enabled to lessen the amount of our indebtedness, which is still about five thousand Prussian dollars. The annual rent of the dwellings is one hundred and seventy-two dollars, so that the sum to be raised to meet the balance of interest on the debt is still considerable; besides this there are debts to be paid and extra expenses of the church to be met so that the liberality of our *mostly poor* members must be acknowledged. I hope to furnish you a full view of the freewill offerings of all our churches and regret that but few have yet made returns in this respect.

By your continuing to aid us in paying our chapel debt we shall be greatly relieved and encouraged, but without help it would be hard for us to get rid of it soon. But we still hope that our payments will yet be not in arithmetical but in geometrical proportion. Then we must think of enlarging our chapel according to the primitive plan.

Holzenberg—Templin—Memel.

Our br. Weist in Holzenberg has also been diligently engaged in building, and as a joiner in preparing the materials. He breaks through all difficulties, and hopes with the aid of five hundred dollars to raise the building soon. I rejoice that br. Oncken has lately placed in my hands one hundred dollars toward that amount, but any additional aid which you might enable him to render would I have no doubt be very acceptable and timely. And it would be no less so to our br Kemmity in Templin. Our brethren in Memel also are building a chapel. I regret very much that the sad event in relation to br. Doerksen has diminished our sympathy for that church. They have desired my interference in their behalf and I think that without compromise you could assist them in building a chapel. As to the case of br. D. I regret very much that neither br. Oncken nor myself have been able to propose any brother fit for the place. Under the circumstances the church

have desired br. D. to continue his labors among them, which he has done as it appears with acceptance.

I hope at length to visit Memel within the year; which though for years desired both by the people there and myself, I have been prevented from doing by the great distance, about five hundred miles. But when in Elbing I hope to find time to go as far as M. and to arrange matters there. The main difficulty always has been in leaving the church in Berlin for so long a time for the want of a brother here in my absence who preaches with sufficient acceptance. Our dear br. Weist has done his best, but he is rather old and deaf which greatly diminishes his usefulness.

An unjust law—Itineracy.

As to the general aspect of things here it is good so far as respects the dealings of God with us: but with respect to men we have occasion for fear. A law has just been enacted which threatens entirely to destroy religious liberty. It is directed against the political clubs, but by one paragraph all religious associations are placed under the same rules which are exceedingly vexatious, as all are placed entirely at the discretion of the police. If the law shall prove less oppressive in Berlin and other large towns it will be much against our progress in the country and in forming new interests. Our help must be in the Lord who made heaven and earth.

I have resumed my itinerary labors; have visited our out-stations some of which are at a considerable distance, and every where see the fields promising a good harvest. To-day I intend going to Stettin, while our dear br. Gulzau comes from there to preach here on Sabbath. Meantime I also purpose to go to Neustadt, Eberswald, and Tornow, and may the Lord go with me.

I close this letter with feelings of deep gratitude to our beloved brethren in America for the invaluable good they have bestowed upon us and in which they are not wearied. How many souls wrested from the bonds of Satan and

brought into the fold of Christ, will be counted to their triumph in the day of his coming. May it still be given to them to continue long in this work of paramount love. We all feel deeply indebted and pray that the grace of the Lord may crown your efforts and give you to bring much fruit for eternity.

LETTER OF MR. ONCKEN.

Grand duchy of Oldenburg—Evangelical labors.

March 13, 1850.—I now proceed to state what the brethren connected with the Board have been permitted to do for the spread of the gospel in various parts of this country. I commenced with the grand duchy of Oldenburg where two brethren are now engaged: br. Schiebeck at Seefeldt on the Jahde, and br. Remmers at Jever. Br. S. is gratuitously boarded at the farm of br. Gerdes at the above place whom I baptized at my native place two years ago. This brother is therefore as it were only half supported from the funds of the Board.

Br. S. has about fourteen stations for preaching extending over a considerable space, from Seehausen to Vasel, from thence more inland, and then the whole neck of Saur laying between the Jahde and the Weser. The attendance has been generally most gratifying and varying from thirty to three hundred. He conducted one hundred and ninety-nine services in about ten months. Thousands of our fellow-men who never heard the glad tidings of salvation before, have been directed by your missionary to the cross of Christ, and to some at least his testimony has been made powerful by God's spirit to their conversion.

From the authorities br. Schiebeck has met with no interruption; but more than once he had to flee from ill-disposed persons, who threatened to injure him. Here as almost everywhere the harvest is great, but alas! the laborers are few. There are no less than fourteen stations to be occupied in a marshy country and

our brother has to make all his tours on foot. I need not add that two devoted brethren would have more than enough to keep them employed in this part of Oldenburg. The whole expense incurred by this brother during the past year amounted to about eighty-six dollars.

At the house of br. Gerdes a Sabbath school has also been opened. Much has also been done for this part of the country through the zealous labors of one of the colporteurs of the A. and F. Bible Society. The precious seed has been sown in various ways and we must now pray for a rich harvest of souls. I visited this and other parts of Oldenburg last summer, and had the privilege to preach everywhere to large assemblies especially at Vasel my native place. The grand duchy of Oldenburg obtained a liberal constitution before the present reaction took place.

To the north of the Jahde br. Remmers has been chiefly engaged, but in his protracted missionary excursions he has visited many places in the interior as also different parts of East Friesland bordering on the grand duchy. The cause more especially under his care at Jever is in a prosperous condition. A Sabbath school was formed there last autumn which gives much encouragement.

Halsbeck—Baptisms.

The most interesting field of labor in this part to which br. R. frequently resorted lies between Oldenburg the capital and Moorburg, called Halsbeck, where not less than twenty-seven converts were baptized. I also visited this place where I preached to large audiences and constituted the church. Since then the church there have commenced to build a chapel, the first in this part of the country which it is expected will be opened next September. The Lord has crowned the various efforts made in this part of the missionary field, with his rich blessing. Upwards of seventy converts having been added to the churches during the past year.

MAULMAIN KAREN MISSION.

LETTER OF MR. MOORE.

Pwo Karen school.

Sep. 22, '49.—Under the kind watch-care of our heavenly Father we are brought to within five days of the close of our first term in a Karen school. The average number of pupils in daily attendance has been thirty—twenty-one boys and nine girls. Three of the most advanced, (two of them members of the church) have been excluded from the school for bad conduct. The others with two or three exceptions have made satisfactory progress in their studies.

Baptisms.

Since I last wrote you four who we trust found Christ precious to their souls have followed him in baptism. All the members of the school are now members of the church, but one young man and two small boys. Notwithstanding our instructions have been very imperfect, a growth in religious knowledge is manifest and in some instances a growth in grace. For the last month the blessed influences of the Holy Spirit have been seen and felt in exciting a good state of religious feeling in our midst.

Help in time of need.

Looking after the physical, mental and religious interests of a company of thirty Karens with all the comers and goers, with our limited knowledge of their habits and character and language, has proved a more arduous task and caused more anxiety than was anticipated before entering upon it. We here have difficulties that our friends at home cannot know; but our best Friend understands them all and what is more blessed knows how to be a very present help in time of need. It is a blessed privilege to engage in the service of *such* a Master any where.

Pwo Karens from the jungle.

Many Pwo Karens who come to town on business from various sections of the jungle, have visited us and our people within the last six months. In most

cases, when asked, if they themselves, their wives, families and neighbors desire to hear the word of God, and about the way to heaven, the answer is, "all desire what is good of course." They will listen and converse freely as long as we talk about the power of God, the love of Christ, and the blessings of Christianity, but when the *conscious* truth that they are sinners and enemies to God is brought home to their hearts they become restless, and when urged to repent, believe in Christ and follow him, business calls them immediately. Their depraved hearts have no relish for such truths.

Cases of Inquiry.

Three or four however among the multitude manifested a different spirit. Two said their hearts had not been happy since they first heard teacher Bulard preach, what he said about their hearts, about heaven and hell they believed true. They were evidently in much trouble on account of their sins; but fear the persecution that awaits their coming out on the Lord's side. Such cases though not numerous are full of encouragement, the truth having found a lodging place in their hearts so long, with their present feelings, give grounds to hope that their eyes will yet be opened to see, and their hearts to receive Christ in all his fullness, so that they will rejoice to follow where he leads.

The Lord willing we will spend the month of October and part of November with br. Brayton at Mergui—the interval between the time of dismissing our school and going into the jungle.

MAULMAIN BURMAN MISSION.

JOURNAL OF MR. MASON.

[Continued from page 107.]

Knowledge of Christianity—A heathen laborer.

Aug. 12, 1849.—Observing a man unemployed on the verandah of a house as I passed down the street, I went up and asked him if he had ever heard

any thing about Christianity. He replied, "Yes, I have heard about it from teacher Simons." After urging him to tell me what he remembered, he began and gave me a very minute and scriptural account of the creation and temptation and fall of man; then after a pause, went on and gave an equally accurate account of the wickedness of the antediluvians and their destruction by a flood "through their unbelief" as he expressed it; because they would not believe Noah and take refuge with him in his ship.

Here he stopped and I could obtain no more from him till I asked who Jesus Christ was; when he immediately took up the subject and related very accurately some of the principal events in the life of Christ, including his death and resurrection the third day afterwards, which he before his death had said would occur. Quite unsuggested he illustrated the object of Christ's death in the usual way. "All men" he said "were under condemnation of death; and Christ in compassion said, I will die for them that they may be free, and on this account he died." When he came to Christ's ascension he appended an important addition, saying "When the disciples were looking up towards heaven whither Christ had gone, four angels stood beside him and said, 'What are you looking about here for? If you want to see Christ take this book and look at it, till he returns again;' and the angels presented them with the bible which you have now. I felt much interested to find a heathen with so much scriptural knowledge who had never so far as I could learn assembled with a Christian congregation, and who could not read as he said, on account of weak eyes, and attributed his knowledge wholly to conversations that he had had with missionaries who had employed him as a laborer.

The common objection.

I endeavored to discover what there was in his mind which prevented him from becoming a Christian, but I could obtain from him no objection but the

common one of Christians killing animals, and that he did not urge very strongly. I pressed upon him the necessity of being born again; and then passed on.

In a boat near one of the landing-places, I found a person recently from Rangoon with whom I conversed till he put off down the river.

A thorough going pharisee.

On my return through an obscure lane, I noticed through an open door a whiteheaded man reading in a palm-leaf book to a woman as old as himself.

I introduced myself by inquiring what book he was reading, expecting of course that it was a religious-book, but to my astonishment I found it was a work on mathematics. The old man had very little to say, but a neighbor who had noticed my coming soon joined us and he took the lead in the conversation. He proved to be a thorough going pharisee. He contended that some men kept the law and had no sin, and asked, "What need have they of the merits of Christ?" None at all, I told him, but Christ died for sinners. He seemed rather nonplussed at this reply, as he evidently came fortified to defend a point which he was disappointed to find I would not attack; and when I fell back on the ground that none were sinless, no, not one, he found it rather difficult to make out that any were; and suddenly turned the conversation to politics, observing that the people were dissatisfied with the English government.

Disaffection toward kings.

"There is a general dissatisfaction," he remarked, "with kings all the world over. There was lately a rebellion in Ceylon; and the English have just been engaged with another in the Punjaub, and it was only last year when the French rebelled against their king and drove him out of the country: and they now elect people to govern them from among themselves, two from one district and three from another. That is the way to do, what is the use of kings

who only take money out of the pockets of the poor? If we must have a king give us one who when he stretches out one hand scatters gold, and when he stretches out the other, scatters silver, not a man who robs the poor." I endeavored to show him that I wished him to become the subject of a king of the character he desired; one who was constantly showering blessings upon him with both hands and taking nothing from any one.

"Ah! that is the king I like!" he said and we parted.

ARRACAN.

LETTER OF MR. C. C. MOORE.

A visit to Ramree.

Akyab, Jan. 3, '50.—Last month's overland has quite disconcerted my plans. We had heard by the Baptist Register and otherwise that brother Kincaid was re-appointed with a prospect of coming here. Consequently I had prepared to go to Ramree and put the house in a habitable state with a view of making my abode there for the present. But the news that he is not coming at present leaves me no other way but to remain here as br. Ingalls leaves in this month's steamer for America. Still it was thought best to visit Ramree, to let the people who have been so long disappointed know there is a teacher designed for them. Also to see Kyouk Phyoo, with a view of ascertaining the desirableness of making that the principal station of the district. This seems to be the opinion of all the mission brethren who have seen both places. Ramree it is true has its associations of sacredness and of interest. The labors of Comstock and the sleeping remains of his lovely devoted wife, and precious tender babes, slumbering in their quiet retreat, have immortalized the place and the name of Ramree in the American mind.

A cheerless Sabbath.

Notwithstanding all its pleasant associations, the Sabbath I spent there was

one of the bitterest days of my life. Never did so many and so varied emotions struggle for mastery in my agitated bosom. I arrived late Saturday evening and slept in my little boat, and repaired early the following morning to the mission house. Here memory commenced with the history of the past. I thought of the prayers and tears it had witnessed, of the scenes of sacred joy and mournful bereavement which had been there experienced, and as I passed from room to room, and at last left the house, I went with a heavy heart and with difficulty restrained my emotions enough to inquire for the grave of sister Comstock. As I approached and stood beside this my emotions entirely overcame me, and I wept without restraint. And I was there conscious of feelings to which I had hitherto been an almost entire stranger. I had for myself passed scenes similar to those I there contemplated. I had for myself known the bitterness of a 'reft and torn spirit, left destitute by the hand of death in this dark land—thinking only of myself. But when all these sorrows were recalled by the power of association and sympathy with br. C. as he passed the fiery ordeal, my strength well nigh failed me. There was a new ingredient in the cup and I hardly knew what passed within or around me.

Painful reminiscences.

From this spot I repaired to town and from thence to my boat and again to the house where I met the few who had received intelligence of my arrival and had come out.

I talked with them as well as I could and the native preacher read a chapter, prayed, and made a few remarks, closed the meeting by prayer, and we left the place. But I went with a heavy heart and measured tread. I repaired to the house of the English physician in town and remained till ten o'clock and then to my boat to be ready to leave with the falling tide for Sandoway. Memory was busy with the past. I thought of Comstock and his trials,—trials such as few in our happy land ever know. I

thought also of the multitudes who had heard the gospel at his mouth and without believing had gone to meet that gospel in the day of accounts. I thought of the little band of disciples he had gathered now scattered. Some of them gone to be with him and his loved ones in glory—some yet bearing the scoffs and opposition of the world, and holding up the gospel light in the midst of the surrounding darkness and idolatry, waiting and praying year after year for a teacher. Others gone back to the world for want of some one to feed and lead them along, and instruct them in the ways and doctrines of the gospel, and of others who almost persuaded to be Christians, had come to the narrow way and had passed by for want of some one to conduct them in. I thought also of those who were then in an inquiring state and of their bitter disappointment when told that they must wait yet another year for a teacher, and in the insupportable agitation of my spirit I referred the whole matter and all its responsibilities to the great day of final accounts.

Return to Sandoway—A day at Kyouk Phyoo.

While thus engaged with my reflections, nature weary and exhausted gave way to a disturbed dreamy slumber from which I was awoke at 12 o'clock, by the men in their efforts to lose the boat from shore. I reached Sandoway about 8 o'clock on Monday evening, having made the journey in a very short time by the aid of a strong wind, which, by the way, came very near capsizing us some distance out at sea. But God was there and no harm came near us.

The friends at Sandoway are well with the exception of Mrs. Beecher. Brother Abbott is in the jungle. I came on my return as far as Kyouk Phyoo by the invitation and kindness of Lieut. Chase of the Arracan local Battalion in the Government schooner Swift. The voyage was rather long but much more pleasant than a trip at sea with a little craft, which the first strong breeze is like to upset. I spent one day at Kyouk Phyoo and upon the whole I concur in

the opinion of the other brethren of the mission who have seen the two places, that it is preferable to Ramree as the principal missionary station of the Ramree district. The native and English parts of the town are separated about half a mile and a locality on the separate and unoccupied district would catch the people on their way to and from court. This is the principal military station of the Ramree district. It has more English residents than Akyab. It has also the advantage of communication with the monthly steamer, which is not a small consideration in this country.

Responsibilities felt.

As br. Ingalls will soon be with you I refer you to him as a standard work on these provinces. I hope you will authorize the erection of a house at Kyouk Phyoo, as soon as any one shall be at liberty to go there who is qualified for labor. Br. I. is soon to leave and I tremble in view of the responsibilities about to be devolved on me. I feel much alone and every thing wears an aspect of loneliness. But I am cheered in looking upon the fields and to hear the calls to reap and gather in the ripening falling grain, and could I feel at home in the use of the language I should be quite happy. I hope not to be long alone, but in such an event there is no place which I would prefer to Akyab. The conviction that this is my field of labor is daily growing stronger; and I hope soon to feel much at home, and to do something for this people.

Increased facilities for labor.

15.—The mail of to-day brings us cheering news. We are glad others are coming to our aid. We think best not to build here or at Ramree at present, as this house will accommodate one of the brethren and myself, and the house vacated by br. Beecher may be occupied by the other brother. And moreover we hope you will authorize the erection of a house at Kyouk Phyoo instead of Ramree. And we think too that harm rather than good would result from br.

Campbell's going to Ramree before he has acquired the language, and hope you will favor us with the direction of the Committee upon the point of removal to Kyouk Phyoo, so that we may be able to commence building where you shall decide soon after the close of the next rains.

As br. I. will write you upon this subject, I need not say much. The opinion of novitiates commonly sells quite cheap. Still I am confident that few enjoy equal facilities with myself for acquainting themselves with the language and system of the Burmans. I believe also that were I to go to Ramree now, I could accomplish more by the close of the year than I could have done in two years had I gone there upon my first joining the mission. And were it now my purpose to labor there for two years I think it would be profitable for me to remain here at least for six months, if I might be with br. I. during the time. I understand most of his words and am learning more of the character of the people, and becoming familiar with their religious system and the manner of treating it, and let me assure you that this is indispensable.

Conditions of success.

A man with no knowledge of their religious system, but a poor knowledge of the language and knowing still less of native character, could not be useful. The people come for a while, carry their point, get no instruction and set the missionary cause down as poor stuff, and go away to stir up opposition and excite prejudice which might be the occasion of much evil. But let a man on entering the field be familiar with the language and system and opposition soon yields, objections are silenced, inquirers instructed, and a church is built up.

Br. Ingalls would do more to advance the cause at any new place, in a month, than a man with my knowledge of the language could do in two years. Why, the people of Akyab have given up the contest, they are ashamed of it. They do not pretend to come to discuss. They

say we cannot maintain our part. He is right and we are wrong. By hearing these discussions I have gained knowledge which I hope to use to good effect when I shall be more familiar with the language; which I am now learning pretty fast as I seldom engage in discussion myself or hear others without getting new ideas and new words. I hope by the mercy of God I may still enjoy health and strength to do something for this people.

The disciples and their teacher.

21.—Br. I. is busy in preparing to leave. I both tremble and weep in view of the responsibilities I am to assume. The scenes of yesterday, Sabbath, remind me of the separation of chief friends—of parents and children. The disciples cling to him and call him their father, and seem unwilling to let him go. From him they turn to me and utter their griefs and sighs and my heart weeps for them. I feel a very strong attachment to them, and were I to leave them now I presume I should feel more unhappy than when you bade me adieu on board the *Cato*. But it must be a length of time before I can fill the place of the friend they are about to lose. One who has been no longer in the work cannot expect to accomplish much. But I trust God will assist me and make his strength perfect through my weakness, and his wisdom through my ignorance. I trust I shall have your prayers and I anticipate much pleasure in connection with my future labors.

LETTER OF MR. INGALLS.

Arrival of missionaries anticipated.

Akyab, Jan. 15, '50.—Your letter of Oct. 25, '49, was received to-day and has afforded us unmingled pleasure. I rejoice that my life has been protracted to see this day; God has purposes of love and mercy to be developed in this pagan land; this new embassy will be fraught with blessings. The prayer of the Kemmee has been answered and I rejoice for

them. "We want a teacher to come out for us," has been the oft-repeated remark. But I must not take up time with the expression of the deep feelings which agitate my soul.

As to the accommodation of the new brethren permit me to say, I am expecting to return this season which will make room for one family with br. Moore. Br. Burpe has left a house close by this which will afford accommodation for the other, so that no new building will be required this season. The new brethren can be of no service until they have acquired the language, and as this station is in all respects the most suitable to pass the first year they will no doubt settle down and go at the language at once.

A suggestion—Moung Pyoo.

I suggested to br. Moore in his visit south to look in at Kyouk Phyoo and judge for himself as to the propriety of making that the head quarters of his mission in that region. He is fully satisfied as to the propriety of so doing, and as he will state fully his reasons I trust they will meet fully your approbation.

Ramree demands immediate help and that kind of help which a new missionary cannot render. We have in order to meet this ordained Moung Pyoo, one of our best assistants, and he will leave tomorrow for his field. This responsible, yet delightful duty was attended to on the first Sabbath of the present month. He appears well, and will, I have no doubt, do well, for God will bless him.

The Kemmees.

We have a school teacher among the Kemmees and the school has been commenced. The teacher and the scholars have been sustained thus far by our missionary society. How much we shall be able to raise for them I know not. This people like the Karens' depend upon the mission for their all. If they have books you must provide them if knowledge you must instruct them, and is it not for such that schools and books are demanded? The Kemmee chief with several of his people has just left,

and we have a young man in readiness to come to instruct the new teacher. I will mark what you have said with reference to extra expenses.

A regret expressed—A duty not to be deferred.

You will perceive by my last letter that I have no idea br. Kincaid will be permitted to go to Ava at present, and regret he has not come out to Arracan for the time being. The man we have ordained is the one to whom you referred; if the way was clear he would go at once, and would now with my permission, but it would be sending him to certain disappointment.

With reference to my return I am confident that the cause to some extent will suffer, but it would be wrong for me to defer this duty unless it would be right for me to expose my child to certain ruin. She begins to suffer morally from her constant connection with the natives, and I know of no time when I can leave better than now.

Whole expense of chapel—Charitable aid rendered.

22.—I have transferred the treasury department to br. Moore. I am happy to inform you that your appropriation is sufficient to cover expenditures, and leave an unexpended balance in the treasury. The whole expense of the chapel, including furniture, has amounted to rs. 1,187, 1 an. 3 p. all paid excepting 15 rs. which is covered by uncollected subscriptions to the amount of rs. 37. In addition to this we have expended above 40 rs. raised by the missionary society for the Kemmees. The only duty that was left me was to make some provision for the poor of the flock. To meet this, God has put it into the heart of Mr. Crawford, former commissioner of Arracan, now agent of the Gov. General for the N. W. to send me 50 rs. for this express purpose. I have had the rich pleasure of calling on the poor widows of the flock and of giving them substantial aid. This with 50 rs. given me before, makes 100 rs. expended in charity the past year, so that we have expended for the chapel and other mission-

ary purposes as much money as you appropriate for our extra expenses. God has helped us in a most signal manner, and I can but hope that greater and richer blessings await this mission.

A change apparent—Boddhism shaken.

A great change has most certainly taken place in the feelings of the people with reference to Christianity. Boddhism has received a blow that has shaken it to its centre. Its merits have been tested by fair argument. The strongest combatants of Gaudama have entered the lists in its defence. The result is that a wide-spread feeling prevails that it is a system of lies and deception and that the religion of Christ *will* soon prevail. Many have forsaken idolatry who have not yet embraced Christianity. Among them is the civil judge, the first native officer in the land. He has been a stated attendant at worship. I told him a few days since that I proposed returning for a short time to my native land, and wished him to give me one of his gods to take with me. A day or two after he called with an idol and gave it to me saying, "Tell your people that I no longer worship such things." So of many of the first men. Never have I felt the conviction more strongly than now, that the assailing of idolatry in its strong holds by the simple preaching of the cross, is the only effectual means for supplanting it. I find it hard indeed to leave even for a time the land where the best years of my life have been past, but it is *duty* and God has thus far made the way plain.

ASSAM.

LETTER OF MR. STODDARD.

Nowgong and Gowahatti—Comparative claims for help.

Jan. 21, 1850.—My last date to you is Aug. 18, '49, but you no doubt have heard from us since that time by way of others. We are still in most excellent health, and if our health for the coming five years might be insured, and such

beautiful weather as we now enjoy continue throughout the year, we will ask for no one to join us for three years, which will give the Board ample time to reinforce the other stations in Assam. But this cannot be. We would like therefore some one to join us to-morrow for the work in hand is great and important, and there is not an individual with us who could be trusted even for a day to look after the interests which it has taken years to establish.

Miss Christie was taken ill in October, and has been removed to Gowahatti as the only means of her recovery. Whether she will be able to resume her labors in two or three months we cannot tell. The girls are now in our bungalow, entirely under the care of Mrs. Stoddard. All this works well during this cool weather, but it will be quite another thing in the hot season.

We had hoped that the last mail would bring us definite intelligence concerning a missionary to join us in the spring, but no intelligence came. Perhaps a helper is now on the way, and perhaps not; we are in doubt about it.

But as much as we need some one with us at Nowgong to-day, yet while we are still in health I think br. Danforth at Gowahatti, needs assistance more than we do, and I hope he may have the first man, as he can give him work at once. And furthermore br. D. with an associate with him would be able to go to work in the villages about him immediately. Br. D. cannot be idle and if some one does not soon come to his aid and give him the opportunity of devoting his time to native preaching he will of necessity turn his attention to something else. I am inclined to ask help for Gowahatti first and then for the other two stations, before we plead for the Nagas, Mikirs, &c. Until these stations can be supplied with the help positively necessary to their existence, what use in trying to enlarge our borders?

You are doubtless well acquainted with the population and condition of the Gowahatti district, also of Nowgong and

Sibsagor, and know fully their perishing condition for want of preaching missionaries. At Sibsagor there is none, br. Brown is engaged in the work of translating, and br. Cutter has his duties in the printing department. At Nowgong station there is none, Stoddard is engaged in the school. And at Gowahatti br. Danforth can do comparatively nothing alone, and will eventually I fear become teacher instead of preacher. He should, I think, have an associate immediately that he be not hindered from prosecuting the one great object of preaching the gospel to the surrounding heathen.

The Orphan school—An interesting pupil.

The orphan school continues about the same. A poor African lad, whom br. Barker brought from Calcutta last spring, has been with us eight or nine months and was baptized on the first Sabbath of the new year. He gives the clearest evidence of a change of heart. Why he has been directed from his own heathen land to this far off heathen land is not yet evident to the eye of man. His love, zeal, piety and uprightness of character were a great astonishment to our Assamese disciples. As a man they looked upon him as vastly inferior to themselves, but as a Christian they all acknowledged that he was something superior, and seemed astonished, that such a poor wild jungle boy, as they called him, could entertain such exalted views of Jesus Christ and of the way of salvation. When he first came among us our house was visited daily for many days, by hundreds of the Assamese who came to see the "wild man." They would not believe that he belonged to a large nation, but considered him as some curious animal found in the jungles. They even counted his fingers and toes to see if he possessed all the properties of a man, and were anxious to know if I could understand his words,—for he spoke English a little.

He is now studying English, and is very anxious to be a preacher of the gospel. As near as I can get hold of his history it is as follows: He was a slave

to a hard master in his own country. About two or three years ago he made his escape and fell in with some missionaries where he heard the first words about Jesus. From what I could ascertain, one of those men of God was Rev. Mr. Saker. But the lad had been with him only a short time when he was seized and taken back to slavery. He did not remain long in this condition, but escaped to Fernando Po, where he boarded a Dutch ship for Calcutta. As soon as he arrived there, which was in the fall of 1848, he left the ship and went in search of Christians. He soon fell in with some of our Baptist brethren who befriended him and sent him to school. But as the temptations of that heathen city are great and there was no suitable school for him, they sent him to Assam last spring by br. Barker. How long he will remain with us I cannot tell, but I think if he could be sent direct to the charge of some missionary family in his own country, it would be the best thing for him and for the cause. He is about sixteen years old, and perfectly honest and trustworthy,—which cannot be said of all the Assamese.

TELOOGOOS.

JOURNAL OF MR. JEWETT.

Visit to Doovoor.

Nellore, Jan. 5, 1850.—Started for Doovoor myself on horseback, and Mrs. Jewett in a palankeen. After crossing deep rivulets without much fear, and passing in safety through many a narrow pass—and many quagmires,—we reached our tent about dark. It was pitched close to a heathen temple; being constantly disturbed by the noise of the worshippers by night and day, we sought on the following Monday, a more eligible spot.

7.—Spent the day in fasting and prayer, (as in former years) for the spread of the gospel through the world. We have come here to take possession of

this land for the Lord of hosts. While none for many miles around can sympathize with us, tens of thousands at home are praying and laboring for the same object; and the triumphs of the church as seen through the medium of prophecy, bring sufficient comfort and hope to make this strange place appear quite attractive.

Making known the gospel.

13.—Sabbath. Early this morning a number of people came to the tent, induced partly by curiosity, and partly by a desire for books. After explaining the contents of our sacred books, we held our morning devotions in Teloogoo. After a fervent prayer by Nersu for his countrymen, we spent four hours incessantly making known the gospel to large numbers who were coming and going. Among the rest a young man came who seemed to listen as one whom the spirit of God had touched. He made many inquiries about the new religion, and according to promise, came for the second time that day to hear further on this subject.

Towards evening Mrs. Jewett and myself went into the village; finding it emptied of its inhabitants we went in search of a congregation, which after a long walk we found assembled under a tree by the road side, around an idol in the form of a brazen horse placed on a wooden frame, and adorned with flowers, and various trappings. A company of musicians were playing on rude instruments—and the multitude were wondering. Many of them probably had never seen a European lady before. All white people are called Europeans here. The crowd forsook the idol and gathered around us. We spoke to them plainly of the vanity of idols and the sin of idolatry. In contrast to its debasing rites, we explained to them the gospel of Christ—told them of the great love of God in giving his only son to die for sinners—dwelling upon the holiness of God whose law all have broken—the impossibility of escaping punishment by works of our own or of becoming holy

thereby, and showing how all this is secured by the incarnation and atonement of Christ to all who repent of their sins and obey him. At length the leaders in the ceremonies becoming jealous of the honor of the idol marched into the village bearing it upon their shoulders.

14.—Crowds of all classes came to the tent to hear more about the eternal God. The women for the first time ventured near us. A brahmin came with his whole school, and towards evening a large company of brahmins with whom we conversed till dark and then dismissed with books. How am I straitened till my knowledge of the language will allow me to tell them all that is in my heart.

15.—During the day many came to the tent, and at evening we went into the village, and took our station near a group of boys, who were learning their lessons. I soon saw we had come into the quarters of the brahmins—the pharisees of India, proud of their birth and ancestry. I imagined myself standing on Mars Hill, confronting the proud Greeks and declaring unto them the unknown God. I was applauded or condemned, according as my doctrines appeared in harmony or at variance with the creed of their ancestors.

Thoroughfare to the Pennar river—A contrast.

20.—Sabbath. Went in the morning to a village near by and took my station near a great tree where a platform two and a half feet high had been made of stones and earth. This is the thoroughfare to the Pennar river, whose waters are called holy. Several listened on their way. I spoke of the inefficacy of those waters to take away sin and pointed them to the true fountain of cleansing. One Hindu seated near the tree, was writing over and over a great many thousand times the name Brahma, one of the Hindu Triad, to obtain *pūnyam* (merit). He was too self-conceited to inquire after further light or to listen with any interest. Having given books to the few who could read I returned home

feeling this to be a day of small things. In striking contrast with this case was that of a man of the same caste who called upon us during the day, and listened to a full account of scripture history, including that of Christ's character and mission to save men from sin and punishment. I felt as in former times when standing in sanctuaries in my native lane—"when the truth seemed to hit the minds of the hearers." At his request I gave him a copy of the gospel by Luke; he then left for his distant home. In the evening we went into the market-place and preached to a large company.

A village without caste.

22.—Leaving a good congregation to be instructed by Mrs. J. set off at 4 o'clock P. M. for a village in the western part of the town, accompanied by Nersu a native Christian and Aing who says "he believes inwardly"—that the gospel is true—but "is not ready to break caste and believe outwardly." The rice fields on either side of the road looked green and beautiful, while in several places the ripe grain was falling by the hand of the reaper. The trees were clothed in deep green. We passed through a large tope (orchard) covering many acres, and of gigantic growth. Their shade however is not a sufficient protection against the rays of the noon-day sun. In the distance the shepherd was tending his flock, and the horizon was bounded by the mountains. As we approached the village a man drew near and entreated us to follow him. Thinking the Lord might have sent him we consented. After riding through much mud and water we came to a cluster of houses, sixty in number, made of mud, inhabited by those who have no caste—outcasts. The men and boys soon collected. The females eyed us over the walls and around the corners of the streets—some ventured near, then fled. A few listened without fear; and finally they became less timid and prepared to listen. I told them what I had seen by

the way—fields of rice, flocks and men; the distant mountains and the sun giving light and heat to all. Who made all these? Did idols make them? No, no, they replied, God made them. I then explained the character and attributes of the great Creator, and how we had come a great distance on purpose to tell them how they could be delivered from the misery they were in, and obtain happiness in the coming world. After speaking of the blessing of the gospel of Christ, Nersu addressed them. "If your child," said he, "should turn from you and say to another man, You are my father, would you not be greatly displeased? Yes, yes, they replied. You have forsaken God your father and turned to idols and worshipped them, must not God be greatly angry for this?" They assented. "Tell us about the parable of the vineyard," said our guide. I explained it as he requested and also the parable of the sower. This man had spent one month in Nellore, heard the gospel preached and seen our schools. He desired the same blessings for his village, in which no one could read. Leaving this place we soon came among the more intelligent classes. Offered books to a school teacher, for his boys; but he was afraid to receive them. One lad however insisted upon keeping a copy of the Psalms which I had put into his hands. As the darkness was coming on we were obliged to leave them with a single religious book for their guide to eternity.

23.—A good supply of reviews, magazines and papers via Calcutta, reached us bringing good news from the friends of missions.

27.—Sabbath. Rode several miles in the morning to visit a new village. Only a few came near us. To these we preached the gospel, gave books to those who could read, and returned home under the scorching rays of a tropical sun. Much effort to do but little. Hinduism does not seem to crumble very fast today. But it will one day be no more; may that time be hastened.

Bucherreddy palem—Verandah of a brahmin—
Indications of progress.

28—Went early this morning to Bucherreddy palem, the principal seat of brahmanism in these parts. I took with me a number of the gospels, tracts and religious books composed in Sanscrit verse; designed to meet the wants of the proud race of Brahmins, who consider the Sanscrit language a gift of the gods. It was soon noised abroad that I had come, laden with treasures of sacred books. At first the lower classes, coolies, &c., came, few of whom could read; but they heard me tell them the object of my visit to their village, and how those whom the brahmins called outcasts, could become kings and priests unto God. At mid-day the head men of the place came and asked me why I had not brought a chair with me, and a table. I told them I did not think to bring them, and therefore made a bundle of straw and a blanket serve my purpose. They invited me to leave the sutrum (open shed) for the verandah of a brahmin near by. I accepted their invitation after telling them the object of my visit—to make known the gospel of Christ, which my people embraced a great while ago and which is now spreading in all parts of the world. Why said they, did your countrymen forsake the religion of their ancestors and embrace Christianity. This is a great question. If you will hear me patiently I will inform you. I was soon seated in the verandah. A crowd of people at my left and in front—the head men at my right, and at the further extremity, far away from all possible danger of defilement by touching one of a different order, were the brahmins examining my Sanscrit books. The lofty tower and smaller buildings devoted to idolatry were a few rods distant; the intermediate space was occupied by a tank or artificial lake with an island in the centre containing an idol.

"The truth" declared.

I began to answer their question by giving them an account of the

creation and fall of man and the means employed by God for his recovery in giving his son to die for our ransom. The religion of Christ was first established by miracles wrought in the presence of friends and enemies for the good of man. Wherever it is received it gives strength to do the will of God and gives its possessor that chief good which all desire. When it was first preached to my ancestors they were ignorant and wicked, it came to their hearts as the balm of healing—the medicine the soul needs, therefore it was received. By idolatry they found nothing but sin and misery, by Christianity they have become a wise and happy people. By Hinduism you cannot obtain forgiveness of sin nor a good mind, your very gods are licentious and cruel. For three thousand years the Hindoos have been groping in darkness down to eternal misery. From pure love, my people have sent us to tell you how you can be saved from sin and coming wrath. They listened to these words and many others about the object of our mission and the essential things of religion—the progress of missions, &c., with considerable interest. They attempted no defence of idolatry, admitted there is one God only, possessing a spiritual nature and absolutely perfect. Still they have no mind to forsake the road so long travelled by their ancestors and so pleasing to fallen humanity. As respectful, intelligent and polite as they appeared, their secret practices cannot be told—they are too revolting.

Now the gospel can be preached everywhere—even in the very precincts of the temples almost without let or hindrance; all this indicates progress. It was not so formerly; by persevering effort and prayer the gospel will prove entirely successful.

Feb. 1.—Returned to Nellore just in time to receive the sad intelligence that another dear brother is gone. My brother Sumner, leaving two orphan children and our aged mother to feel especially his loss. Could I comfort them by kind

words and acts, it would be a great relief; but as I have made the Lord's interests mine he can make mine his, and do all for them. That brother first urged me to become a missionary to the heathen. The parting struggle between us was painful, but cheerfully made for Christ.

GREECE.

LETTER OF MR. BUEL.

Feb. 28, '50.—We have had our hearts gladdened by the receipt of the favorable decision of the Board respecting the Greek mission. May the Lord now send prosperity and cause his mercy to abound for the salvation of this people.

The number of my congregation continues to be about as last reported. They are from a class of the community most likely to be benefited by our efforts. I am now preaching a few sermons on the subject of the Sabbath.

The Sabbath desecrated.

The desecration of the Lord's day is the national sin; and is acknowledged to be so when the truths of the bible are brought to bear upon it. On Sundays the markets are opened at eight o'clock in the morning, the hour when most of the people leave church. Then the public places are thronged with buyers and sellers and loungers who "spend their time in nothing else, but either to tell or to hear some new thing." Then the loud voice of the auctioneer and all the tumult of the market place begin. In country places where newspapers are not published the notices of these sales and other secular advertisements are made in the church as the law directs. The people have not even the patience to say as did the Jews of old, "when will the Sabbath be gone," but rather when will church be over—"that we may set forth wheat making the epha small and the shekel great and falsifying the balances of deceit." Sunday is the fashionable day for visiting, social enter-

tainments, calls of ceremony and various amusements. The public promenade, the resort of all the gay and devotees of fashion occupies the evening hour until sunset. Sunday night is the customary time for balls both public and private. And even Saturday night when the Greeks begin their Sabbath is scarcely better kept. The Sunday in the Capitol is also grand with the military parade in the forenoon.

The evil widely prevalent.

In fine the Greek Sabbath is the same as that which prevails throughout papal Christendom. The legitimate and inevitable fruits of Sabbath desecration abound here also as they do in papal countries. Would that the Lutheran Protestants and even some of the Calvinist communities on the continent were freer from this moral sin. The multitude of other sacred days completely overshadows the Sabbath, and robs it of its peculiar sanctity. The only day in the year that is carefully kept by social cessation from pastime as well as labor is the "great Friday," or as the Catholics call it "good Friday." But for the self-denial the people are abundantly remunerated by the season of feasting and rioting on the following Sunday or Easter. Thus they "put darkness for light and light for darkness;" keep common days as sacred and the only real sacred day for the most part as a common day. Let our brethren and our churches beware of the beginning of evil. If any think to keep holy the day of our Saviour's birth, why not also the day of his death and the day of his ascension? And after such a beginning where will they find an end to the observance of "days, months, times and years?" What a burdensome load of fast and feast days and religious ceremonies,—all unauthorized by divine example or precept, has been imposed upon four-fifths of Christendom in consequence of the early departure from the scriptural principle, that Christ, "The Head of the church,"—"the author and finisher of the faith,"—is the only Lawgiver in

Zion; and that the bible is the sole depository of his will! "In vain do they worship me teaching for doctrines the commandments of men." Hence the night of the apostasy still hangs over the entire Greek church, and the "man of sin," still holds an iron sway." "Whose coming is after the working of Satan with all power and signs, and lying wonders and all deceivableness of unrighteousness, in them that perish, because they received not the love of the truth that they might be saved."

Papal superstition.

Some three or four months since we had a specimen of these ghostly pretensions of the "man of sin." A Russian nobleman, probably a political emissary, brought from the East a precious relic and deposited it with the consent of "the Holy Synod of the kingdom of Greece," in the church of St. Andrew at Patras. "It was the veritable hand of the apostle Andrew." In due time we shall hear that special miracles have been wrought by the hand of St. Andrew, the patron deity of Patras. This farce did not pass off without meeting its merited rebuke from the Athenian press. One of the newspapers having become particularly obnoxious to the devotees of St. Andrew during that controversy, was excluded from the public reading room in Patras.

Infidelity the gainer.

Infidelity has been the gainer from all this exhibition of degrading and drivelling superstition, on the part of those whose "lips should keep knowledge." A large edition of a work by the infidel Cairis was soon afterwards published and rapidly sold or distributed. This seed will take root in a genial soil and bear fruit in due time, and the Greek church will find the truth of that saying—"They have sown the wind and they shall reap the whirlwind."

Sins punished.

National sins must be followed by national punishments; and Sabbath breaking seems with most fatal certainty to draw down the curse of the Almighty.

May the people of Greece learn righteousness when the judgments of God are abroad in the land. The unexampled severity of the cold has destroyed most of the orange and lemon trees, and in other ways produced extensive damage. For six weeks past the harbors of Greece have been blockaded—the coasting trade stopped, and the shipping seized and towed into the bay of Selmis under the guns of a British squadron consisting of seven ships of the line and as many steamers. Meanwhile the British minister having retired on board the flag ship is waiting the effect of these measures to compel the Greek government to acknowledge and pay some English claims of long standing, for wrongs done and injuries inflicted on British subjects and for insults offered to the British flag.

It appears that the Greeks have failed to obtain that sympathy and succor that was confidently expected from France

and Russia, (the other two protecting powers,) and it is believed therefore that the demands of the English will be yielded to and the matter speedily settled. The mail of to-day will probably decide the course that the government must adopt.

These events have not thrown any hindrances in our way nor do I expect that they will. The public tranquillity has not been in the least disturbed. What is very much needed for the efficiency of our labors here is a supply of good popular tracts on the Sabbath. I know of nothing so suitable as the four or five permanent documents of the American and Foreign Sabbath Union. They could be easily adapted to the state of society in this country. The expense of translation would amount to about twenty dollars a document; and that of publication would not vary much from that of similar works in America.

MISCELLANY.

GEOGRAPHICAL DISCOVERIES IN SOUTH AFRICA.

The following letter is from the Rev. Mr. Livingston, of the London Missionary Society, stationed at Kolobeng, South Africa. Mr. Livingston founded the station at Kolobeng, two hundred miles beyond Kuruman, the advanced post of the Mission. The late exploration was successful; and a point was reached more than three hundred miles beyond Kolobeng in a northwesterly direction. Mr. L. writes as follows, under date of September 3d, from the "banks of the river Zonga:"

I left my station, at Kolobeng, on the 1st of June last, in order to carry into effect the intention, of which I had previously informed you, viz., to open a new field in the North, by penetrating the desert, the great obstacle to our progress, which stretching away on our west, north-west and north, has hitherto presented an insurmountable barrier to Europeans.

A large party of Griquas, in about thirty wagons, made many and persevering efforts at two different points last year; but though injured to the climate, and stimulated by the prospect of much gain from the ivory they expected to procure, want of water compelled them to retreat.

Two gentlemen, to whom I had communicated my intention of proceeding to the oft-reported lake beyond the desert, came from England for the express purpose of being present at the discovery, and to their liberal and zealous coöperation we are especially indebted for the success with which that and other objects have been accomplished. While waiting for their arrival, seven men came to me from the Batavana, a tribe living on the banks of the lake, with an earnest request from their chief for a visit. But the path by which they had come to Kolobeng was impracticable for wagons; so, declining their guidance, I selected the more circuitous route, by which the Bermangueato usually pass, and having

Bakwains for guides, their self-interest in our success was secured by my promising to carry any ivory they might procure for their chiefs in my wagon; and right faithfully they performed their task.

When Sekhomi, the Bermangucato chief, became aware of our intentions to pass into the regions beyond him, with true native inhumanity he sent men before us to drive away all the Bushmen and Bakalihari from our route, in order that, being deprived of their assistance in the search for water, we might, like the Griquas above mentioned, be compelled to return. This measure deprived me of the opportunity of holding the intercourse with these poor outcasts I might otherwise have enjoyed. But through the good providence of God, after travelling about three hundred miles from Kolobeng, we struck on a magnificent river on the 4th of July, and without further difficulty, in so far as water was concerned, by winding along its banks nearly three hundred miles more, we reached the Batavana, on the lake Ngami, by the beginning of August.

Previous to leaving this beautiful river on my return home, and commencing our route across the desert, I feel anxious to furnish you with the impressions produced on my mind by it and its inhabitants, the Bakoba or Bayeiye. They are a totally distinct race from the Bechuanas. They call themselves Bayeiye or men, while the term Bakoba, the name has somewhat the meaning of "slaves," is applied to them by the Bechuanas. Their complexion is darker than that of the Bechuanas; and, of three hundred words I collected of their language, only twenty-one bear any resemblance to Sitchuana. They paddle along the rivers and lake in canoes hollowed out of the trunks of single trees; take fish in nets made of a weed which abounds on the banks; and kill hippopotami with harpoons attached to ropes. We greatly admired the frank, manly bearing of these inland sailors. Many of them spoke Sitchuana fluently, and, while the wagon went along the bank, I greatly enjoyed following the windings of the river in one of their primitive craft, and visiting their little villages among the reed. The banks are beautiful beyond any we had ever seen, except perhaps some parts of the Clyde. They are covered, in general, with gigantic trees, some of them bearing fruit, and quite new. Two of the Boabob variety measured seventy to seventy-five feet in circumference. The higher we ascended the river, the broader it

became, until we often saw more than one hundred yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal, and as we approached the point of junction with other large rivers, reported to exist in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the north awakens emotions in my mind, which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats to a large section of well-peopled territory. The hopes which that prospect inspires for the benighted inhabitants might, if uttered, call forth the charge of enthusiasm—a charge by the way I wish I deserved, for nothing good or great, either in law, religion, or physical science, has ever been accomplished without it: I do not mean the romantic flighty variety, but that which impels with untiring energy to the accomplishment of its object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the gospel where others have not planted; though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by native teachers during these times of absence; and, when we have given the Bakwains a fair trial, it will probably be advisable for all to move onward.

One remarkable feature in this river is its periodical rise and fall. It has risen nearly three feet in height since our arrival and this is the dry season. That the rise is not caused by rains is evident from the water being so pure. Its purity and softness increased as we ascended towards its junction with the Tamunakle, from which, although connected with the lake it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of little more than two thousand feet above the level of the sea, (water boiled at 207 1-2 deg. thermometer,) and the reports of the Bayeiye that the waters came from a mountainous region suggested the conclusion that the increase of the water at the beginning and middle of the dry season must be derived from melting snow.

All the rivers reported, to the north of this, have Bayeiye upon them, and there are other tribes on their banks.

To one of these, after visiting the Batavana, and taking a peep at the broad part of the lake, we directed our course. But the Batavana chief managed to obstruct us, by keeping all Bayeiye near the ford on the opposite bank of the Zonga. African chiefs invariably dislike to see strangers passing them to tribes beyond. Sebitoane, the chief who in former years saved the life of Sechele, our chief, lives about ten days north-east of the Batavana. The latter sent a present as a token of gratitude. This would have been a good introduction; the knowledge of the language, however, is the best we can have. I endeavored to construct a raft, at a part which was only fifty or sixty yards wide but the wood though sun-dried was so heavy it sunk immediately; another kind would not bear my weight although a considerable portion of my person was under water. I could easily have swam across and fain would have done it; but landing without clothes, and then demanding of the Bakoba the loan of a boat would scarcely be the thing for a messenger of peace even though no alligator met me in the passage. These and other thoughts were revolving in my mind as I stood in the water, when my kind and generous friend Mr. Oswell, with whom alone the visit to Sebitoane was to be made, offered to bring up a boat at his own expense from the cape, which, after visiting the chief, and coming round the north end of the lake, will become missionary property. To him and our other companion Mr. Murray I feel greatly indebted; for the chief expense of the journey has been borne by them. They could not have reached this point without my assistance; but, for the aid they have rendered in opening up this field, I feel greatly indebted; and should any public notice be taken of this journey, I shall feel obliged to the directors if they express my thankfulness.

The Bayeiye or Bakoba listened to the statements made from the divine word with great attention, and, if I am not mistaken, seemed to understand the message of mercy delivered, better than any people to whom I have preached for the first time. They have invariably a great many charms in the villages; stated the name of God in their language without the least hesitation, to be "Oreeja;" mentioned the name of the first man and woman, and some traditional statements respecting the flood. I shall not, however, take these for certain, till I have more knowledge of their language. They are found dwelling among the

reed all round the lake, and on the banks of all the rivers to the north.

With the periodical flow of the rivers great shoals of fish descend. The people could give no reason for the rise of the water, further than that a chief, who lives in a part of the country to the north, called Mazzekiva, kills a man annually and throws his body into the stream, after which the waters begin to flow. When will they know him who was slain, that whosoever will might drink of the water of life freely!

The sketch, which I inclose, is intended to convey an idea of the river Zonga and the lake Ngami. The name of the latter is pronounced as if written with the Spanish ñ, the g being inserted to show that the ringing sound is required. The meaning is "Great Water." The latitude, taken by a sextant on which I can fully depend, was 20 deg. 20 min. S. at the north-east extremity, where it is joined by the Zonga; longitude, about 24 deg. E. We do not however, know it with certainty. We left our wagon near the Batavana town, and rode on horseback about six miles beyond, to the broad part. It gradually widens out into a frith about fifteen miles across, as you go south from the town, and in the south-south-west presents a large horizon of water. It is reported to be about seventy miles in length, bends round to the north-west, and there receives another river similar to the Zonga. The Zonga runs to the north-east. The thorns were so thickly planted near the upper part of this river, that we left all our wagons standing about one hundred and eighty miles from the lake, except that of Mr. Oswell, in which we travelled the remaining distance. But for this precaution our oxen would have been unable to return. I am now standing at a tribe of Bakurutse and shall in a day or two re-enter the desert.

The principal disease reported to prevail at certain seasons appears, from the account of the symptoms the natives give, to be pneumonia, and not fever. When the wind rises to an ordinary breeze, such immense clouds of dust arise from the numerous dried-out lakes, called salt-pans, that the whole atmosphere becomes quite yellow, and one cannot distinguish objects more than two miles off. It causes irritation in the eyes, and, as wind prevails almost constantly at certain seasons, this impalpable powder may act as it does among the grinders in Sheffield. We observed cough among them, a complaint almost unknown at

Kolobeng. Mosquitoes swarm in summer, and the Banyan and Palmyra give in some parts an Indian cast to the scenery. Who will go in to possess this goodly land in the name of him whose right it is to reign?—*Miss. Mag.*

A PERSECUTED PROTESTANT GREEK.

Rev. Mr. Holmes, at Constantinople, missionary of the American Board, under date of January 28th, 1850, gives in interesting detail, facts connected with this case of persecution.

The arrest.

You have already learned that there are three or four Greeks, who have lately been led to a knowledge of the truth in this city. One of these is Yanco, a tradesman, who has been intimate with evangelical Armenian brethren for more than nine months past. He is a man of about fifty years of age, with a wife and five children, some of them grown up. As soon as he became acquainted with the living way of salvation, he began to preach it to his neighbors in his own house. As he showed himself obdurate to the solicitations of the priests, he was about six months ago excommunicated by the Patriarch; and all his means of livelihood were cut off by his countrymen. After the anathema, he was received as a member of the Protestant civil community.

He had been registered for five months as a Protestant, when suddenly, on the 17th of January, while he was selling merchandise with his son at one of the daily fairs of the city, two beadles from the Greek patriarchate summoned him to rise and go with them to the Patriarch, who wished to see him. He replied that he had nothing to do with the Greek Patriarch, for he was registered as a protestant. Upon this the beadles fell upon him, and dragged him along by force through the streets; while he cried out, in the hearing of the multitude, "I am a protestant; I do not belong to the Greek Patriarch." But so much the more did they use violence, beating the poor lame man, and tumbling him along upon the pavement, with such severity that he was all bruises. So ferocious were they, that after they had succeeded in drawing him into a retired street, the Mussulman women called out from their windows, as they witnessed the scene, "Will you murder the poor man?"

Justice triumphant.

At last the beadles came to a station of police officers, when Yanco appealed for protection, and providentially was able to persuade the chief officer that he was suffering injustice, and induced him to take them all to the central police. Thus he was delivered from the Patriarch for the moment; but both he and the beadles with him were detained in prison.

As soon as the civil agent of the Protestants was informed by Yanco's son of the occurrence, he drew up and presented a petition to the Minister of Foreign Affairs, claiming the man as unjustly detained, and more unjustly seized. The Pasha's heart was also led most promptly to order the police pasha to examine the case, and, if he should find it to be as stated in the petition, to set Yanco free. The police pasha, after examination, became convinced that Yanco had been for a long time a Protestant, and that he had not claimed to be one to save himself from punishment; and he ordered him to be set free.

Yanco now became plaintiff in claiming redress for an assault and battery. The beadles attempted to exculpate themselves as being under the orders of the Patriarch. The pasha replied that "not even a pasha of three tails could strike a man without being liable to be called to an account for it;" and he sent the beadles to be tried before the grand council of the police. Here they denied the accusation of Yanco; but men were immediately sent to the quarter whence Yanco had been brought, and returned with the testimony of Greeks, Jews and Mussulmans, that the man had been violently treated. Then the council condemned the beadles to imprisonment and to pay damages. Thus, for the first time since persecution has been oppressing our brethren here, have we seen some little punishment awarded to the evil doers.

A new plot.

As soon as the Patriarch heard that his prey had escaped his hands, he commenced the second act of the drama. Although it was already sunset, he made his grand vicar mount his horse, and go to the chief secretary of the minister of foreign affairs. He represented to him that a month since the Patriarch had obtained a firman from the Turkish government, to exile Yanco to Mount Sinai on account of his "bad conduct;" that they had been a whole month hunting for him; and that the very day when they had safely got him into their hands,

lo! the man declared himself a Protestant, to save himself from punishment, and on that pretence was set free from confinement by the police.

To understand this plea, you must know that the Greeks for months back, seeing that the anathema had not affected Yanco, were determined to take vengeance upon him and all other Greek Protestants. They contrived, therefore, to examine the Protestant civil register; but they found that Yanco's name was fairly recorded. Nevertheless, disregarding this fact, the Patriarch and his council put their seals to a petition to the Sublime Porte, requesting that the Sultan would exile Yanco to Mount Sinai for "bad conduct." The government, not suspecting the falsehood and deception, naturally issued the firman; and if it had been carried into execution, in all human probability, Yanco would never have returned home from his wanderings in the desert, though he might have reached the heavenly Canaan.

A second seizure.

The chief secretary, when he learned from the grand vicar what had occurred in regard to Yanco's being set free, having been originally the instrument in procuring the firman, became most furiously angry, until he learned from one of his commissaries that his own pasha, the minister of foreign affairs, had brought about the man's liberation, through the police. The case was so important in the secretary's estimation, that he sent the commissary to the police pasha's house the same night, and from thence to the police, for the documents upon which Yanco had been liberated. Satisfied that it had been by the action of the Pasha himself, he went in the evening to him, and persuaded him that the Protestants had deceived him by claiming a Greek as a Protestant, after there was even a royal firman for his exile. To make everything sure, the Pasha orders a commissary to seize Yanco that night in his house, and bring him a prisoner to the police.

At ten o'clock at night the constables of the quarter, accompanied by the Greek head of the quarter and a gang of grog-shop Greeks surround his house. Yanco delivers himself up without fear; but none the less do the revengeful Greeks rush into the house, and shamelessly insult the women, and carry off Yanco's son for endeavoring to defend his father; and before midnight of the day in which he was first seized, he is a second time in prison. What zeal to

bring about the punishment, for this "new heresy," of one in a flock of millions of Greeks, when all the violations of the decalogue are left unpunished!

Friday morning an agent of the Patriarch applied at an early hour, to the chief jailer, to give up Yanco, whom he deceived by showing the original firman for our friend's banishment; and with the same laxness and irregularity with which things are managed in Turkey, this official not only delivered over Yanco to be the Patriarch's prisoner, and even perhaps to be sent off that very day as an exile, but as a special favor, gave up also the imprisoned beadles.

Conduct of the Pasha.

Again, therefore, we were obliged to make efforts to get the poor persecuted man out of the hands of his enemies; and though the details are interesting to us, I must condense them. It was Friday, the Mohammedan Sabbath, when no business is done at the Porte, and when the pashas receive no petitions. But a favorite servant of the Pasha had his heart touched with compassion, and offered to present the petition. The Pasha, however, did not leave his harem till afternoon; and then he did not come out of his bath till towards evening. All this time we were anxious lest the prisoner should have been shipped for Egypt. Just as the Pasha came out of his bath, his chief secretary called also on business. The petition was adventurously brought in, and the secretary read aloud its detail of accusations against the Greeks. They were charged with having wilfully and repeatedly deceived the Porte in the matter, down to the very last point of their having carried him off to their own patriarchate. The suspicions of the Pasha, in regard to the imposition practised upon the Porte, were now seriously aroused; for the representations of the Protestants in their petitions had never turned out to be false. He ordered his most experienced commissary, therefore, to take with him kavasses, and bring Yanco back from the patriarchate to the police prison.

Events at the Patriarchate.

At the patriarchate, during the day, Yanco had been called up by the grand vicar; and efforts were made to elicit words from his own mouth to justify the course his enemies were taking with him. To all the insidious questions addressed to him the sum of his answers was: "I am a Greek. I am a *Cristianos*; but I am a *diamarturoumenos*, a

protester, against all additions to the word of God and what is found in the creed of the Apostles." "So then you are a Greek and a Christian. You must go into prison and exile, till you abandon your errors," was the reply.

Various preparations were made for the departure of Yanco, with guards, for the land of exile; and late in the afternoon the Patriarch, in his sympathizing kindness, sent him a pound of snuff and a priest to confess him. But his exhortations again awakened the holy indignation of Yanco; and he abjured all fellowship with a base catalogue of priestly crimes, which he repeated in plain Greek to the priest.

But it was not the will of God that he should go into exile, any more than that he should make a hypocritical and fatal confession. The wily commissary, sent by the Pasha, first stationed his constables at a distance from the patriarchate, so as to take away from the priests all pretence for a sham complaint that their premises had been violently invaded. He then went in alone, and with some ingeniously contrived story, *à la Turque*, disarmed the jealousy of the clergy of the patriarchate; and, instead of demurring, or requesting a delay till the morrow, they immediately gave up their prisoner. In the street, to keep up the deception, and to prevent the Greeks from forcibly falling upon Yanco to injure him, he calls out aloud that he is about to be carried into exile for being a Protestant. Thus, with only a few huzzas of contempt, Yanco was safely transported for the third time, in thirty hours, to his prison at the police.

An appeal for justice.

Saturday morning Yanco's wife and three of her children, one of them having remained at home sick from fright occasioned by the invasion of their house, went with a petition to the Minister of Foreign Affairs for her husband and their father. She was joined also by her eldest son, just let out of prison for want of an accuser, and by the civil agent of the Protestants. As the Pasha approached, they fell on their knees, and cried out, "Mercy, my Lord, I want my husband;" and "Mercy, my Lord, we want our father." The Pasha took the petition which they gave him, and passed on with it, calling after him the agent of the Protestants. He asked, with a vexation half true and half forced, "How long shall we suffer so much trouble from you Protestants? You purchase proselytes at eight dollars a month, and then defend

their petty causes." "God forbid," was the reply. "If we obtained men by money, should we not have had more than the case of this single Greek to defend? For many months this man has been an enrolled Protestant; and the Patriarch had excommunicated him, and knew that he was thus enrolled. He is the cause of all the difficulty." Finally the Pasha said, "Come on Monday, and you shall have a final answer. But do not let the woman and those children come again."

Final release.

Next day an official agent of the Patriarch came to see Yanco in prison, and tried to elicit from him a promise that when he should be brought before the Pasha, he would call himself a Greek, promising him that in that case it should all go well with him, and he would not be obliged to go into banishment. But the insidiousness of this request he well understood, the plan being to give the Patriarch the power to assert his claims over the heretic. He refused, therefore, saying, "I am a Greek, but a protesting Greek; and if you cut me in pieces, I shall die protesting that there is no salvation, but in Christ, and the commandments of the gospel. So he left, also disappointed.

On Tuesday, the first time the Pasha was to be found, the civil agent of the Protestants called in behalf of Yanco. First of all the Pasha sent a commissary to see if the police had found all the representations in the petitions, about the deceptions of the Greek Patriarch, and the real Protestantism of the man, to be true. Satisfied on this point, he agreed to order his being set free, provided Yanco would give good securities not to preach. "But that is impossible," said the agent, "it is the duty of every one of us to preach." "No," said the Pasha, "that is only the business of the missionaries." "But we are all of us bound to make known what we believe." Still, do not let Yanco insult the Greeks by saying that they are idolaters, and that their church is an idol temple." The agent answered that he hoped he did not use such language, unless excited by bitter words; that he was a discreet man. Finally, the Pasha wrote a model of the document of suretyship, by which he promised not to treat the Greek worship with contempt, and even an Armenian of the old church was found who became surety for him; and Yanco was at last set at liberty.

I have seen Yanco since he came out

of prison. He thanks God, not only for the opportunity of preaching the gospel in prison, but that in this strange way the gospel has been preached in his own

house, and that his whole family are now avowedly declaring themselves to be on the Lord's side.—*Miss. Her.*

AMERICAN BAPTIST MISSIONARY UNION.

LATEST INTELLIGENCE.

ARRACAN.

Letter of Rev. H. E. Knapp.

The following letter from Rev. Mr. Knapp contains intelligence from the missionaries who sailed in autumn last, that will be of interest.

"Madras, Feb. 7, '50.—Early Sabbath morning we came in sight of this town, and cast anchor at about 10; where we remained and enjoyed the usual services of the Sabbath, yet not without considerable molestation from the natives who came around in great numbers in their boats.

"If we except the customary healthful sea-sickness, we have all been well, and have had a very pleasant and for the most part prosperous voyage.

"We passed the coast of South America after being about one month out, and from thence made a direct course to the Cape of Good Hope, which was passed when fifty days from Boston. Some ten days later we fell in with quite a severe gale, which continued for two days. Near the equator we were considerably delayed by calms, which disappointed the fair prospect we had of reaching Calcutta in less than one hundred days from Boston. In lat. 6 deg. N., long. 87 deg. E., we encountered one of those terrible hurricanes not uncommon in the tropics. It was so cloudy and rainy for a week that we hardly saw the sun. The wind raged two days. The storm was most violent on Wednesday, 23d January, when the rain and spray were driven like snow in fierce winter, and every spar trembled as if ready to let go and fly away. Yet the ship hove too with every sail furled, rode safely through all, and not a rope was broken.

"When the storm was passed we all enjoyed the privilege of ascribing praise to God for his merciful preservation, while,

as we have since learned, many others were cast away and perished.

"Capt. Thurston has been uniformly kind and obliging. Much has been done by him and our fellow-passengers to render our meetings on Sabbath pleasant. The latter part of the voyage they have appeared thoughtful and ready to converse on the subject of religion. Some of the men have been quite attentive. The ship-carpenter is a praying man and a member of a Baptist church. Another, who once made a profession but who since has been profane and intemperate, gives evidence of conversion. Two others have manifested some concern for their salvation. We think there is reason to hope they may yet be led to the Saviour. So God has blessed us and made our hearts glad.

"Yesterday, at the kind invitation of our brethren here, we all went on shore and have enjoyed a very interesting interview with them. We are all now at Dr. Scudder's house, who gladly entertained us the last night. Since commencing this letter our hearts have been made sad by the intelligence of the death of sister Moore. O how sad must be the heart of the surviving husband, who so recently left his native land so joyously. But it is God that hath bereft us."

Since the above was in type, letters have been received from Calcutta, announcing the arrival of the missionaries at that port Feb. 25, after a passage from Madras, protracted by head winds and calms, of 17 days. The missionaries were to re-embark in the Maulmain steamer for Akyab, &c., March 10, and were meanwhile enjoying the most kind hospitalities of Mr. Thomas, of the English Baptist Mission, and other Christian friends.

Mr. Ingalls had sailed for the U. States a few days before their arrival.

MAULMAIN.

Sickness of Dr. Judson.

We are deeply pained to learn, by a letter from Mr. Ranney of Feb. 20, that the health of Dr. Judson was not essentially improved by his sojourn at Amherst; and measures were in preparation to secure as speedily as possible the benefit of a voyage to the Mauritius or Singapore. A note from Dr. Judson of the same date has also been received; and under the existing circumstances, we cannot hesitate to lay it before our readers. Dr. Judson writes:—

"Feb. 21, '50. I cannot manage a pen, so please excuse pencil. I have been prostrated with fever ever since the latter part of last November,—and have suffered so much that I have frequently remarked, that I was never ill in India before. Through the mercy of God I think I am convalescent for the last ten days; but the Doctor and all my friends are very urgent that I should take a sea voyage of a month or two, and be absent from the place a long time. May God direct in the path of duty. My hand is failing, so I will beg to remain, &c."

SANDOWAY.

In a letter of Mr. Beecher, dated Feb. 11, a few brief notices are given of a visit recently made by him to Ongkyoung and the neighborhood of Baume river, from which we make the following extracts. Fuller accounts of the school are expected from Mr. Abbott in a future communication.

School for native Preachers.

"On arriving at Ongkyoung I found br. Abbott, though convalescent, still suffering severely from a debilitating cough, and well nigh worn out from the excessive labors of the season. Br. Van Meter was also there, having just returned from a visit to the Pwo villages farther down the coast. It was thought best, after a few hours' consultation, that I should remain and aid br. Abbott in instructing the native preachers, instead of proceeding to visit the churches as I had expected when leaving home. The great majority of the churches in Burmah have never been visited by any missionary, but

so far as we can learn, are quite as prosperous as those on the coast, who have enjoyed annual visits from their teachers.

"Besides, there were several native preachers present whom I had never seen, and with whom it was highly desirable that I should form an acquaintance.

"The two weeks spent with br. Abbott and these native preachers, was to me a very pleasant and profitable season. Such seasons as these afford the best opportunity for acquiring the language so as to be able to use it with effect, for the discussions which naturally arise in a course of familiar lectures disclose their habits and modes of thought, without a knowledge of which it is impossible to interpret the language and doctrines of Scripture in a clear and forcible manner.

"These native preachers have enjoyed a better opportunity for becoming acquainted with the great doctrines of the gospel this season than they ever have had before, and we have reason to believe that great good will result from br. Abbott's well directed and faithful labors with this chosen band of men, whose labors have been blessed to the conversion of so many in Arracan and Burmah.

"The native preacher who stood as the more prominent candidate for ordination, was taken ill with fever a few days before the time appointed for the laying on of hands. Some of the other candidates, in whom we and their brethren had entire confidence, were so deeply impressed with a sense of the great responsibility of the office, that they shrunk from it, and manifested such a settled unwillingness to be ordained this year, that it was finally concluded to defer the subject altogether till next year.

Churches on Baume river.

"Immediately after this conclusion the native preachers were dismissed, and I started for a short visit with the churches at the head of Baume river. Nearly one hundred disciples from Burmah were awaiting my arrival at Koukadin. They said when first taking my hand, that many of them had worshipped God six or eight years but had never before seen one of their teachers.

"The greater portion of them were fe-

males, who had travelled two or three days over the rugged Yomada mountains to see those who seem to be the highest objects of their earthly interest. They were not a little disappointed in not meeting br. Abbott, and had many inquiries to make respecting him. They often spoke of the interest they felt in us, of remembering us in every prayer, and especially of praying for the "mamma" after they heard of her illness; the desire they had to see her was greater than they could express. Some of those who came from Burmah appear to be much more devoted than any that I have seen in any other place.

Christian salutations.

"Some of them have a singular form of Christian salutation. They take their teacher's hand and before speaking to him spend a few moments in silent prayer, then warmly and repeatedly press his hand, and when this is done will inquire after his health and answer his questions.

"This company, together with those from the villages and vicinity, forms an attractive and highly interesting audience. It was easy and truly delightful to preach to them.

Baptismal scene "for the pencil."

"There were seventeen candidates for baptism from Burmah and one from the vicinity. After being formally received by the respective churches with which they wished to be connected, a good congregation assembled on the bank of the river near the chapel, to witness the profession of their faith in Christ. Immediately from the opposite bank of the river rises a hill covered with majestic trees, whose shadow, slowly retiring before the rising sun, added not a little to the pleasant solemnity of the occasion. Good order and quietness prevailed throughout the congregation. The candidates were gently led down to the water by one of the native preachers, and, as each rose from the baptismal grave, praises were sung to "Him who died for our sins and was raised again for our justification." The commemoration of the death of our Lord in the afternoon of the same day, was also a solemn and interesting season. In the evening, bade the dear disciples

farewell, each saying as we took the parting hand, Pray for us, O teacher!"

Health of Mr. Abbott.

Messrs. Abbott and Beecher returned to Sandoway Feb. 14, the former much reduced by excessive labor and sickness. Mr. Abbott writes, Feb. 17: "The Doctor hardly knows what to do with my *cough*, debility, chills, fever, *night sweats*, &c., but thinks they may be symptomatic of a sub-acute inflammation of lungs, &c. I have shut myself up, and am going to keep quiet a long time." He writes again on the 18th, "I have had no fever for thirty-six hours, and trust I am improving. I suppose Sandoway is as good a place as I could be at for the improvement of health, excepting upon the sea; but I have no idea of taking a voyage at present."

We publish these particulars that our Christian friends may judge for themselves of the critical state of Mr. Abbott's health, and lest more distressing intelligence may by and by take them unawares. Our beloved brother, we greatly fear, may be taken from us and from his work before another year closes. May the churches "help together by prayer" for him, that for the gift (of life) bestowed on him by the means of many persons, thanks may be given by many on his behalf.

SIAM.

Death of Hongkit.—"Three questions."

The following letter from Mr. Jones, of Feb. 12, was received the 17th ult. It indicates but too plainly the extremity of destitution and discouragement to which the Chinese department of the Mission had become reduced; while to us its sombre character is partially relieved, from knowing that on the day of its reception a missionary (Mr. Ashmore) was being set apart to this special service, to join the mission, with leave of Providence, before the close of the year.

Mr. Jones, addressing the Foreign Secretary, writes:—

"Those were melancholy tidings in your letter, which told us that no men could be found who would come and help us here. Is not God aware of this posture of affairs—and interposing to meet the exi-

agency? No one will come to guide, train, and teach the disciples, who have been gathered here—they can have no human teacher—so he will take them where he can instruct them himself. In July Pe Kong died,—Aug. Chek Samhong, Oct. Chek Tio, Dec. Pe Su; on the 1st inst. Pa Nic Ko—and on the 10th Sinsay Hongkit. Pe Su has been regularly employed as assistant for three or four years, and his services were valuable though not showy. Sinsay Hongkit was baptized Dec. '44, received much biblical instruction from br. Goddard, and for the last four years has been constantly in service to the mission either as preacher, or teacher of the language to br. Goddard. He was a learned man, but no one of the disciples ever complained so much and so pathetically of his ignorance in regard to religion. Since br. Goddard's departure his services have been invaluable to the church; but what they are to now do, God only knows. There are still about twenty members here, (some are gone to China;) some are aged, others can read or write but little, and understand still less. Some five or six persons are seeking connection with us and we have hopes of them, but who shall examine them? Baptizing is easy, but who shall *teach*? Alas for the Chinese! Alas for the Siamese! Alas for all the inhabitants of the land! Is it for this so many who loved Christ have labored and sickened and died? Is it for this the few who remain struggle on in weakness without sympathy, without aid? Or shall we do as the A. B. C. F. M.,—withdraw and leave the field to others,—give up our printing department, with the 2nd edition of the New Testament nearly completed,—our houses—our fellow Christians in their desolate state—and the whole land to continue as it is in the power of Satan, or reform and instruct itself as it can? These thoughts may draw no tears from our brethren at home, but they rack our hearts with agony; and in such circumstances how can we have clear heads and courageous hearts to labor wisely and efficiently? Three questions;—Shall we have help? Or shall we carry on this unequal contest thus forsaken and alone? Or shall we abandon it at once? Tell us."

ASSAM.

Excursions for preaching—German missionaries.

Mr. Brown writes from Nowgong, Feb. 13, '50.

During the latter part of December I had the pleasure of taking a trip for preaching through the Jorhat district in company with Mr. Hesselmeyer, the German missionary at Dibrugar, and our native brethren Nidhi Levi and Biposu. We found multitudes of people willing to listen to the truth, and I trust a good impression was made on many minds. This occasional preaching however is not what the people require. They need a missionary who should spend his whole time among them. We cannot expect that a visit once a year will be attended by any permanent results.

"Mr. Hesselmeyer I found to be an excellent and evangelical brother, who seems to possess the true missionary spirit. Having been in the province less than a year, he has not, of course, that command of the language which is desirable, and which can only be acquired by long study and use. Our native brother Nidhi Levi is an energetic and excellent preacher, and well qualified to meet the arguments by which the brahmins endeavor to defend their system.

"After returning from Jorhat, I concluded to improve the remainder of the cold season by making a trip as far as Tezpur and Nowgong, in which Mrs. Brown accompanied me. We found our dear friends, the Bruces, at Tezpur in a very afflicted state—both of them having been confined to their beds for several weeks.

Change of views on baptism—Nowgong station.

"Here we met with Mr. Daeuble, the other German missionary who came into the province with Mr. Hesselmeyer. He offered to accompany us to Nowgong; and since his arrival, has disclosed to us the result of his investigations on the subject of baptism, and, finding the doctrines of his church untenable, has requested to be baptized by us in the primitive mode. He has arrived at his present conclusions solely by the study of the

Scriptures, having as yet examined no work of controversy on the subject. He informs us that his doubts respecting infant baptism were excited while at college in Basel; but knowing that the Baptists were universally regarded as a very corrupt and pernicious sect, he felt no anxiety to examine, much less to embrace, their sentiments. On becoming acquainted with the missionaries in Assam, he perceived that they were an entirely different people from what they had been represented; and hearing also of the renunciation of Pedit-baptism by the Rev. B. W. Noel, (whom he had seen at Basel,) he determined to give the subject a thorough examination.

"This has resulted in the full conviction that he has never been baptized. He has accordingly related his experience and views before the church in this place, and has been received as a candidate for membership; but it was thought by br. Stoddard and myself that it would be best to have the baptism administered at Tezpur, the place of his residence. We have written to br. Danforth, and expect him to be present on the occasion."

DONATIONS.

RECEIVED IN APRIL, 1850.

Maine.

West Jefferson, ch. and cong 28.67; Young men's mon. con. 7.33; Wiscasset, John Sylvester 3 \$89.00

New Hampshire.

Hanover, ch. 4; South Hampton, a friend to missions 3 7.00

Vermont.

Brattleboro', ch. 30; Berkshire, H. M. Smith 5; Saxton's River, ch. "balance of March collection," 3; Mrs. C. C. Hayden 20; Mrs. M. L. Mason 5 63.00

Massachusetts.

North Adams, ch. 90; Westford, Abel Rugg 5; Marblehead, ch. 12; West Marshfield, ch. 11.57; South Reading, a friend 10; West Cambridge, ch. and soc. 36.94; Foxboro', ch. mon. con. 26; West Dedham, ch. 8.35 199.86
Boston, "a friend" 50; Charles St ch. mon. con. 10; Baldwin Place ch. Sab. sch.

Miss. Soc., J. Sawyer tr., 3 months' collection, (of which 5 is from the Infant class for Mrs. Benjamin,) 31.36; Tremont St. Sab. sch. W. A. Holland Supt., 5; South Boston, Mary Elizabeth Safford, "her mission fund left at her death," 70 cts. 97.06
296.92

Rhode Island.

Rhode Island Baptist State Conv., V. J. Bates tr., viz., Providence, 1 ch. mon. con. 5.10; Pine St. ch. to cons. Mrs. James Brown L. M. 114 119.10

Connecticut.

Hadlyme, ch. mon. con. 6; Colchester, H. Abel 1 7.00

New York.

Fairfield, Miss Louisa H. Briggs 5; Mrs. Prof. Briggs 2; Schoharie, George W. Briggs 2; Jamestown, ch. 10; LeRoy, ch. mon. con. 1; Brooklyn, Pierrepoint St. ch. Fem. For. M. Soc. Mrs. Jane Tiebout Sec. 50; Hector, ch. 5.25 75.25
New York City, Amity St. ch. D. Haynes tr. 344.26
419.51

New Jersey.

Elizabethtown, ch. 10.00
Columbus, ch. 12.37; Jacobstown, ch. 13; Rahway, ch. 9 Penn's Neck, ch. 31.07; Samptown, ch. 30, from Rev. J. M. Haswell, agent, 95.44
105.44

Pennsylvania.

Eaton, ch. 5.00

Maryland.

Baltimore, Mrs. Virginia A. Wilson, for Assam mission 20.00

Ohio.

Cleveland, 1 ch. to cons. Hanford Congar L. M. 117.00
Granville College, For. Miss. Soc., D. C. McClay Sec. 10.00
127.00

Illinois.

Ottawa Baptist Asso., Norman Warriner tr. 35.00
Lafayette, G. Buchanan 1.00
Griggsville, Sab. sch., L. Eastman supt., for Assam miss. 5.00
Napierville, ch. 34.00
75.00

Michigan.

Ann Arbor, a member of the ch., to cons. Rev. Samuel Graves L. M. 148.50
\$1,432.47

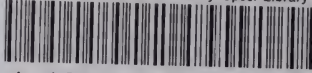
Legacy.

Gardner, Ms., Joshua Tucker per Seth Tucker, Executor in full, one half for the Burman Mission and one half for Indian Missions 548.21
\$1,980.68

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